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State of Man, God and Christ, The Atonement, and The Scriptures. In the sixth essay he deals with The Relations of Reason and Faith. The last essay treats of The New Theology, as exhibited in the writings of its most distinguished ornaments. The Appendix contains a reply to some adverse but courteous criticisms on his first five essays, printed in the columns of an influential religious journal.

Such, so far as it is necessary to give it here, is an outline of Mr. Ellis's work. In dealing with these delicate and momentous themes he has exhibited the accurate knowledge, the clearness and force of mind, and the candor of statement, which we had ample reason to expect in a work from his hand. His style is simple and straightforward, occasionally marked by a quiet humor, and always conveying his meaning with perfect accuracy. His tone is elevated and liberal, and he never forgets to be courteous in his remarks upon the opinions of others. "I have been dealing with matters of controversy," he says, "and yet I have had in view no controversial design. If no better purpose had moved me than that of adding yet another to the endless and exhaustless reiterations of dogmatical disputation about the Gospel of Jesus Christ, I am certain that I should have found more congenial employment for my time and my pen. I have endeavored wholly to avoid what is heating and bitter in writing upon controverted subjects." And even if his volume were less valuable as a chapter of ecclesiastical history than it is, we should still consider him as entitled to our thanks for showing that it is possible to write about disputed questions without arousing ill feeling and kindling anew half-extinguished controversies.

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14. — *Sermons, preached at Trinity Chapel, Brighton*, by the late REV. FREDERICK W. ROBERTSON, M. A., the Incumbent. First Series. From the third London Edition. Boston: Ticknor and Fields. 1857. 12mo. pp. 372.

It is somewhat difficult to judge these discourses fairly and justly, since they are mere "recollections of sermons," written subsequently to their delivery, either from the preacher's dictation or by his own hand, and only one was published during his life. This circumstance, and their failure to receive his careful revision before they were published, must account for the fragmentary style and rapid transitions of thought by which they are often characterized. But even with these obvious defects they are among the most suggestive discourses that we have ever read. They bear upon almost every page the impress of a vigor

ous and highly cultivated mind. Their subjects are wisely chosen; their illustrations are striking and original; and their expositions of Christian truth are marked by great breadth of view, and an entire consecration of all the preacher's powers to the work before him. His hearers as they listened to his eloquent words must have felt that they were in the presence of a man of more than ordinary ability, with a mind enriched by various culture, and a heart touched to the finest issues. As we read his discourses under all the disadvantages incident to the perusal of productions intended to be spoken, we readily recognize his ripe learning, his quick sympathies, his generous sentiments, and his earnestness of purpose.

The sermons are twenty-one in number, most of them delivered in the latter part of 1849, and apparently in the regular course of his ministry. Among those in which we have been most interested are a Confirmation Lecture on The Parable of the Sower, an Assize Sermon on The Kingdom of the Truth, and the sermons on The Shadow and the Substance of the Sabbath, and on Pilate's Scepticism. But surpassing all in brilliancy and power are the three Advent Lectures on The Grecian, The Roman, The Barbarian, — designed to exhibit the special characteristics and wants of the human mind in three great divisions of the ancient world, and to show how Christianity met these wants. They are equally felicitous in plan and execution. A fourth lecture on The Jewish, from the text, "He came unto his own, and his own received him not," completed the series; but it was never written out, owing to Mr. Robertson's "uncertain and suffering state of health." Its loss is much to be regretted. A second collection of Mr. Robertson's sermons has been published in England, and we believe a third series is in the press.

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15. — *New Biographies of Illustrious Men.* By THOMAS BABINGTON MACAULAY, HENRY ROGERS, THEODORE MARTIN, and Others. Boston: Whittemore, Niles, and Hall. 1857. 12mo. pp. xxii. and 408.

THIS volume comprises seventeen biographical essays reprinted from the new edition of the *Encyclopædia Britannica*. In thus reproducing them in a cheap and compact form the publishers have rendered a valuable service to American readers; for the size and cost of the original work must have restricted any acquaintance with these papers to a very limited number of persons. The articles on Bishop Atterbury, Bunyan, Goldsmith, and Samuel Johnson, by Mr. Macaulay, are